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Fellowship

DANILO DOLCI *Crusader*

30¢

Nonviolence and Ethical Ends *by Benjamin Miller*

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FELLOWSHIP

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Budget

The announcement by the President of a new budget customarily gets as fascinated a response from the statisticians of the FOR as it does from various Congressmen. The budget presented to Congress in late January provoked this comment from one of our sharp-penciled operatives:

> "If U.S. government spending for 'major national security' (military, atomic energy and stockpiling) were eliminated, it would be possible to abolish *all* individual income taxes plus customs duties and still have a balanced budget. It follows that if the industrial production which is channeled into 'major national security' were redistributed for peaceful purposes (instead of merely abolished), there would occur a startling rise in the U. S. standard of living, such that poverty could be relegated to the dusty archives of history, and America's largesse could go a long way toward providing butter instead of guns to needy peoples throughout the world. Those who would dismiss such a prospect as utopian will do well to examine the U. S. Budget for the 1958 Fiscal Year, which tells where the money comes from and where it is now going."

For those who like their figures neat, the proposed expenditure for "major national security" programs was $43.3 billion. (That can also be written $43,300,000,000, which looks more impressive and even less comprehensible.)

Bearing in mind that the effectiveness of poverty as a breeding-ground for communism is now a fairly recognized fact, and that the "major national security programs" have as their reason for existence the need to resist communism, a couple of other figures might also be relevant. To wit:

National income of India, latest available figure (1953-54): $21 billion. (India has a population of some 400 million.)

National income of Egypt, latest available figure (1953-54): $2.7 billion (Egypt has a population of approximately 22 million.)

The Minds of Men

A recently televised interview with U Nu, former premier of Burma, disclosed to what must have been a great many bewildered Americans that this noted statesman had (1) left his premiership in order to purge his party of corruption, and (2) spent an entire month in meditation as a means of purifying his own spirit. A Buddhist, U Nu ascribed his serenity and good humor to the month of meditation, and reminded his interviewer of the UNESCO observation that "Wars begin in the minds of men." Peace, he said, likewise begins in the minds of men, and cannot exist in the world except as it exists in men's minds.

It is an insight that runs counter to most current political efforts, but that lies also at the heart of the Fellowship position. In some ways it is a depressing reminder, because it casts doubt on the worth of so many ambitious and dramatic endeavors. In more important ways it is encouraging, however, since it means that the individual human being *can* work for peace wherever he is, and at an indispensable part of the job.

With all that we have learned of psychology, our knowledge of the human mind is still fragmentary, and the best guide still is frequently the intuitive leading of the sensitive spirit. Compassion and understanding, which are other words for love, are the only lastingly trustworthy guides to peace. They deal as well with the needs of the next-door neighbor as with those of the hungry peasant ten thousand miles away, as well with the hungry peasant as with the next-door neighbor.

Compassion

All men have a degree of compassion. It is the task of deepening it and broadening it that poses the problem. Deepening it beyond the obvious and sentimentalized, broadening it beyond the home circle, the beloved nation, the friendly allies. The compassion that does not reach out to the "enemy," the understanding

that does not comprehend the agonies of the doer of detested deeds, are not profound enough to redeem.

A young man named John Kasper has incited whites to violence and hatred against Negroes in the South. He has carried venom and contempt with him from city to city, playing skilfully on the meanness and envy of unhappy men.

John Kasper, it turns out, as recently as 1955 was the life of any number of interracial parties and meetings in New York's Greenwich Village. According to the New York *Herald Tribune,* which documents its story with photographs,[1] he organized such groups, danced with pretty Negro girls with every evidence of enjoyment—though he was later to talk of this as almost the ultimate in degradation—and encouraged his friends to join the NAACP.

What happens to change a young man so? What twisted currents of fear and insecurity, deep in his mind, swirled about a real or imagined new injury and sent him off on this new course? What was the source of those currents, rising perhaps out of his far-gone childhood? A Kasper can be caught and put in jail, or he can go free to create havoc, but he cannot be made an instrument of peace until compassion and understanding reach out to heal the deep hurt and comfort the torn spirit.

And the Kaspers are all about us. Their troubled spirits create the occasions for conflict and war. The deepest problem of our times is how to deal with them—in others and in ourselves!

Fair Price

Warren Weaver, chairman of the Committee on Genetic Effects of Atomic Radiation of the National Academy of Sciences, told a Senate subcommittee studying disarmament that radioactive fallout probably will result in 6,000 more "handicapped" babies born to the present generation, and an increasing number in future generations. The number is only a small fraction of the total number of children born, said Weaver, who added that he regarded it as "a fair price" for the value of atomic tests to the world.—News item, Jan. 17, 1957.

. . . Gentlemen, gentlemen. Let me have your attention, please! I know it is past the hour of adjournment and that I was not on the list of witnesses to be heard, but let me speak, please! I will not keep you long.

1 Feb. 4, 1957.

. . . That's better. Thank you.

The preceding witness told you of the price you will have to pay—you humans—for continuing your experiments with atomic and hydrogen bombs. Six thousand "handicapped" babies. A fair price, he called it.

. . . Eh? Oh no, I'm not going to inflict a sentimental sermon on you. Far from it. *I* think it's a fair price, too. It's the kind of thing I revel in, actually. . . . No, I don't get the babies, but I do get a sort of bonus. The babies—they go to HIM. He has a special dispensation for persecuted innocents, blast Him! But their persecutors—oh, my!

No, I don't quarrel at all with the gentleman's feeling that this is a fair price. Unfortunately, though, there are rules that have been laid down for my operations, and I have to follow them. It's perfectly simple—won't take a moment. It's just that I have to spell out the meaning of the price, so we can be sure you understand, and don't lose your—ah, souls—by mischance.

You, Senator—you with the white hair. Your grandson—your one and only grandchild—will be born three months from now. I know you have looked forward to the event. It is written that he will be born a lovely child, but with a shriveled arm and—I *am* sorry—somewhat deficient mentally. Sad, isn't it? Of course, many babies are born handicapped, entirely apart from the results of fallout. It may be that your grandchild would have had to bear this affliction anyway. But it may be, also, of course, that he will be a part of the price. The fair price, Senator.

Well, gentlemen, that's all I had to say. Not one of you others need be affected at all—not directly—during your lifetimes.

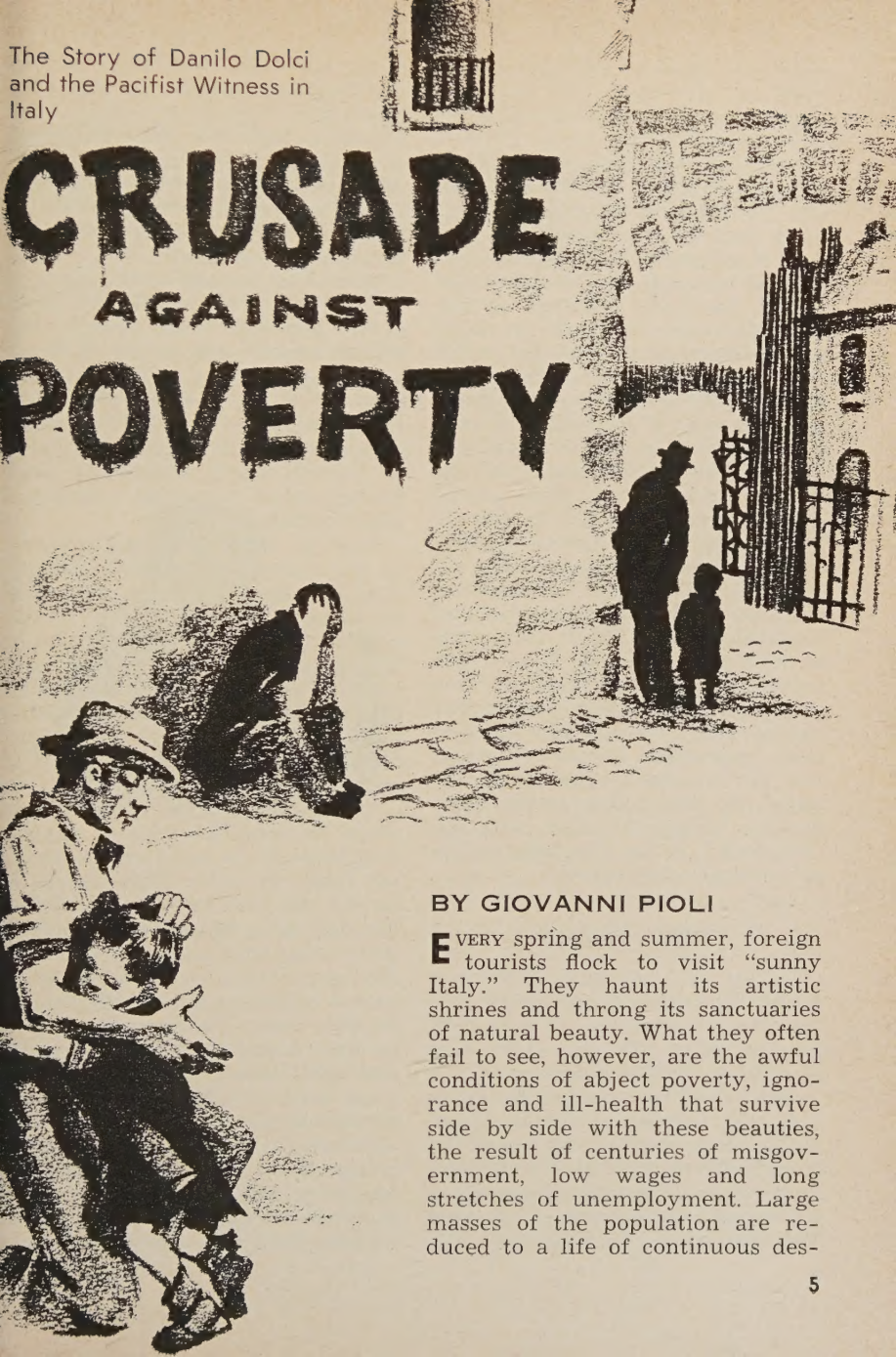
. . . Why do you look so horrified, gentlemen? Had you thought that the wind had ceased to blow where it listeth, or that fallout had become a respecter of persons?

You, Senator, why do you weep? Over one child, not yet even born? There will be fifty thousand whole children born to compensate for him, so why weep? Does the agony of two parents so distress you, when a hundred thousand will be made happy?

How can you grieve, gentlemen, over so fair a price as this? Over so very, very fair a price!

The Story of Danilo Dolci and the Pacifist Witness in Italy

CRUSADE AGAINST POVERTY



BY GIOVANNI PIOLI

EVERY spring and summer, foreign tourists flock to visit "sunny Italy." They haunt its artistic shrines and throng its sanctuaries of natural beauty. What they often fail to see, however, are the awful conditions of abject poverty, ignorance and ill-health that survive side by side with these beauties, the result of centuries of misgovernment, low wages and long stretches of unemployment. Large masses of the population are reduced to a life of continuous des-

pair, to provide for the bare necessities of life, forced to resort to lawlessness or given in to complete demoralization.

Novelists like Carlo Levi *(Christ Stopped at Eboli)* and Ignazio Silone *(A Handful of Blackberries)* have depicted the misery of this kind of existence. Newspapers have printed accounts of episodic massacres that have occurred in the depressed areas of Italy, growing out of impassioned cries for bread and work. The authorities have met the rioting crowds with bloody violence at Musolmela, Sciara, Venosa, Partinico, Comiso and Barlotta. In Sicily, Sardinia, Calabria, Tuglia and Loucania, whole populations have exploded in fits of brigandage in response to oppressive conditions of long standing.

These are but local manifestations of illness, symptoms of an unhealthy body. Many foreigners have read Levi and Silone, but neither they nor most Italians have mustered much indignation against the conditions portrayed. What is even more ironic is that billions of *lire* are wasted to combat "brigands" in one police action after another designed to deal with the "brigands," while the basic problem remains untouched.

Dolci and Love

In the past few years, however, a new dimension has been brought into the situation by a young Italian architect, Danilo Dolci—the dimension of redemptive love.

Dolci had been working for years with a Roman Catholic priest named Zeno Santini, founder of the Nomadelfia community ("brotherhood under the laws of love")—subsequently suppressed by the Vatican—when, in February 1952, at the age of 31, he felt the powerful liberating influence of Gandhi's teachings. Together with the Gandhian influence was the appeal of Aldo Capitini's "open religion," which brought Dolci to an affirmative commitment to the service of mankind without compromise or restraint of any kind.

Dolci had already given his testimony to the universality of love in its negative form, *nemini injuriam facere*—not to injure anyone—when he was drafted into the army in World War II and refused to participate in hand-to-hand combat. After completing service in noncombatant status, he was drafted again but chose imprisonment instead.

Now, in 1952, Dolci felt the call of the "submerged tenth." Taking with him only the clothes he wore, he went to the township of Trappeto on the seacoast near Palermo. There he became a wage-earner himself, living under the same conditions as the near-starving fishermen and farmers while he undertook a systematic inquiry into the causes of these conditions.

"Someone," wrote Dolci, soon after, "is actually dying of starvation because *we* have lent no helping hand. To shoot these people is no solution, but only a display of banditry on a larger scale which is more successful only because it is stronger. It is no act of justice to march against a population that is in dire need. To line streets and country lanes with armed guards and *carabinieri*, to give temporary work to the loudest handful out of thousands of the unemployed, is not enough! People are blind with exasperation—come and watch the bickering and squabbling between members of the same family when clothing and food are doled out to

the neediest. They are so furious that they bite the very hand that is outstretched to appease their hunger. Listen to the plans that the little children of imprisoned or executed people confide to one another before falling into a troubled sleep. What horrible vengeance their childish souls would plot if they were not taught to send their kisses even to those who may kill or imprison their fathers if they have not already done so. . . ."

One day that fall, with Dolci at his wits' end for a way to cope with this unbearable situation, a baby died in his arms because its

starving mother had no milk for it, nor money with which to buy powdered milk. Dolci decided on dramatic action—nothing less than to lie in the dead baby's crib and fast until state authorities sent enough money to begin material and moral rehabilitation work.

The news of Dolci's decision soon was taken up by the press and was spread throughout Italy. When he had fasted for seven days, the first contribution came in—a check for a million lire from the President of the Sicilian Region. With it and those that followed he began construction of the *Borgo di Dio*, a shelter for orphans and children of imprisoned people, and a cultural, social, recreational settlement for Trappeto and the vicinity. Later he added a pharmacy and two small hospitals, built roads and dug sewers.

The *Borgo di Dio* became a center of attraction for people who came, especially in summer, to work with him. Contributions flowed in steadily from sympathizers in all parts of Italy who were moved not only by Dolci's own heroic efforts but also by the remarkable spectacle of a reviving people, making their own the confidence that Dolci and his supporters had placed in them.

"In this world," wrote Dolci at the end of that year, "which is an intelligent, organized and often hypocritical school of murder, I will never wilfully kill a brother. I shall live, following not my instinct but my spiritual conscience. It is my duty to serve; my place will be with the least, the littlest ones. . . . I will collaborate with life, never with death.

"I believe in the necessity of coordination since chaos is nothingness, death. Pruning may be necessary, but by the sweet violence of love. I am neither a Communist nor a capitalistic bourgeois, because in practice machiavellianism and tyranny are murder, as is the sin of omission toward the feeblest ones.

"I am not against social service, but I am against participating in any service that my conscience will not abide. I am impelled, therefore, to declare that if I should be called upon to kill or even indirectly to collaborate with war, I would refuse, for I will not be a murderer. . . . Let the children of God who

feel like subscribing to this declaration communicate with me."

Dolci discovered that the average earnings of a Trappeto worker amounted to about 50 cents a day for 15 or 16 hours' work. This dismal wage often represented the means of livelihood for a family of six. Four months out of the year even this pittance evaporated because of seasonal unemployment.

Poorest of the Poor

Housing for this typical family of six usually consisted of a single room containing two rag-covered beds and a few dilapidated pieces of additional furniture. No inside plumbing; both water and latrine outside.

The more fortunate had two meals a day: day-old bread in the morning, occasionally with onions or tomatoes; macaroni in the evening. Meat of any sort was an unheard-of luxury.

Illnesses, even if serious, received no medical treatment, owing to lack of ability to pay and the virtual absence of assistance from public institutions. On rare occasions, ludicrously meager doles were granted to the unemployed, but it was even rarer when these pittances were regularly disbursed.

Nearly all of the adults were illiterate. Only a few of the youngsters had completed primary school.

The 350 outlaws in the area Dolci studied had spent an average of less than two years in school, but each had spent an average of eight years in prison—a total of about 3000 man-years behind bars!

When the *Borgo di Dio* was under way and beginning to show some success in Trappeto and nearby Balistrate, Dolci decided the time was ripe to broaden the territory of his mission. Accordingly, he moved his headquarters to the larger neighboring town of Partinico. There, with the assistance of friends, he initiated an investigation into living conditions in two particularly run-down sections, the *Spine Sante* and the *Via della Madonna.*

"There," wrote Dolci, in August 1954, "we found that . . . 400 out of a total of 900 families were in great distress and in 160 of the 400 the head of the family was either in prison, an outlaw, an ex-convict or had been executed. We found 17 cases of serious mental illness, but we found among them *not even one pathological criminal.* On the contrary, we met God's children in a hopeless plight, sometimes suffering atrociously. They were not cases for jails, and even less for machine guns, but abundant cases for education and medical care.

"The 160 family heads mentioned above were men who formerly earned as little as 75c a day as herdsmen—and this, often only with the help of their children. They had resorted to crime because they were usually unemployed for from four to six months a year. Their illegal expression of their will to survive was punished by the authorities in this way: Nineteen executed, two imprisoned for life, and an aggregate of 714 years in prison for the rest.

"Besides this, seventeen women were serving or had served a total of 83 years in penal confinement and 43 years of 'controlled freedom.' Infant mortality in the district was nearly 80%."

From 1953 to 1956, Danilo Dolci and his friends strove to alleviate these conditions through methods of self-help and mutual aid. One

of the projects which Dolci initiated was a "reverse strike" of unemployed laborers.

In the kind of strike to which we are accustomed, workers refuse to work. In Dolci's "reverse strike," unemployed men banded together to do constructive work. Incredible as it seems, as a result of his leadership of a "reverse strike" in Partinico, Danilo Dolci was clapped in jail last February 2. Much of the publicity about his work has been through press coverage of his trial, which began on March 24.

To impress upon the authorities both the dire need and the good will of the starving unemployed of Partinico, Dolci had first conducted a collective fast on the seashore and had then organized the jobless to mend an impassable country road. His plan had the support of many eminent friends, including the novelist, Carlo Levi; Guilio Einaudi, son of Italy's former president: Riccardo Bauer; Norberto Bobbio and others.

But apparently, although free to starve individually and in private, the men of Partinico could not be permitted to display their abject poverty in a collective, public way, nor to be seen in the act of attempting, by good works, to overcome it. The police ordered Dolci and his followers to disperse.

"The situation," said Dolci at his trial, "was such that, if I had obeyed the police order. . . . I should have violated morality, contradicted the Constitution which guarantees the right to work and felt guilty of murdering my fellow man."

The "reverse strike" was broken up by police violence and Dolci was jailed.

His trial, which lasted March 24-

31, 1956, brought with it a rally of important people representing all sorts of political viewpoints, who set aside partisan differences to come to the defense of democracy and humanity. It also marked a significant step in the development in the West of the conception and practice of nonviolence.

Scores of Testimonials

Dozens of witnesses appeared in behalf of Dolci to tell the court about his religion of service. A book documenting the trial has been written by Einaudi and will very likely be published also in English in Great Britain. In June, Dolci assured the author that he is carrying forward his investigation of the *feudi* of the province.

The trial produced scores of testimonials to Dolci's sincerity. A prominent Christian Democrat, Prof. Volpini, hailed in Danilo Dolci a staunch follower of nonviolence, whose purpose was both to improve the material conditions of the people and to raise their spiritual level.

A well-known publicist, Prof. Gorresio, said that Dolci had gone so far in assuring the pacific character of the demonstration as to the use of knives even to cut bread, and that he had led a one-day fast in order to prepare the minds of the unemployed laborers for the bitterness of being rejected by a society to whose welfare they wanted to contribute.

The editor, Carocci, pointed out that Dolci had hastened the date of the demonstration, fearing that the demonstrators might lose patience with the principles of nonviolence and take to more customary ways of action.

Prof. Bobbio, who wrote the preface to Dolci's book, *Banditi a Partinico* (an English translation has been prepared by Lawrence Rayner for publication in England), pictured Dolci at the trial as a man unwilling to be either a conformist or a blind rebel, and emphasized his thorough repudiation of violence and his adherence to the principle that evil cannot be overcome by evil.

Mrs. Maria Sacchetti Fermi, sister of the late atomic scientist, testified to the high moral level that prevailed at Dolci's mission. She and her eldest daughter had themselves been helpers of Dolci's at Partinico, and she had also consented to let her younger daughter do the same, in spite of the lack of comforts and facilities there.

For Carlo Levi the main value of Dolci's work was that it restored a feeling of confidence and hope to people who had always regarded society as their enemy. The "reverse strike," he contended, was a means of restoring to the laborers of Partinico their human and social dignity. It was an action of order, not disorder, and Dolci had chosen it only after the laborers had all realized its spiritual meaning. "His collaborators and friends," said Levi, "had perhaps a glimpse of the vision of Christ resuming his slow, steady journey from Eboli to Partinico."

The Public Prosecutor asserted that Dolci and his direct accomplices were guilty of fully six crimes, and demanded a punishment of not less than ten months' imprisonment and a fine of 20,000 lire for each of the accused.

Retorting to the attorney for the prosecution came a formidable barrage from hundreds of lawyers and jurists, not so much a defense of the accused as a declaration of

solidarity with them, transmuting their "guilt" into a ringing triumph, and delivered by the foremost orators of Italy's law courts. Some brief excerpts from these orations follow.

Comandini said: "The aim of Danilo Dolci is the same as that of the President of the Republic, Gronchi: 'The working classes must be incorporated into the full life of the state.' "

Nino Sorgi said that from 1945 to 1949 he had defended over 300 Sicilian peasants who were found guilty of participating in demonstrations and land seizures. These peasants had been sentenced to a total of 500 years in prison. During roughly the same period, forty syndicalists had been murdered by the notorious *Mafia,* and not one of the murderers had been punished. Such, said Sorgi, was the milieu in which Danilo Dolci worked; and the same was true in thousands of other villages. The only alternative to banditry and shootings, he insisted, was Dolci's nonviolent method.

Dolci, continued Sorgi, had tried to break through the hard crust of feudalism and bureaucracy and plant himself in the soil of the people as the seed of a new harvest. Those who smiled at reports of Dolci's use of classical music as a soothing influence might do well, he said, to reflect on the use of marching songs and battle hymns to whip up the very same laborers to kill and be killed in wars. In the latter, the laborers were left in the dark as to the reasons why they were fighting, while in the former case they knew very well why they were demonstrating.

The summation for the defense was prepared by the lawyers Gorgiana and Calamandrei, who said:

"When 300 fishermen from Partinico, ruined by the depredations of illegal competitors, attracted the attention of the authorities by announcing that they would fast together on January 30, the authorities indeed took swift action. They did not, however, arrest the real culprits, the *Mafia*-protected poachers. What they did was to move against the collective fasting, on the theory that it is unjust for the well-fed to be annoyed by the mute protest of the hungry.

"And when the unemployed laborers started a 'reverse strike' devoted to the public's benefit, in order to vanquish the degrading sense of idleness, did the Police Commissioner congratulate them? On the contrary, he broke up their seditious demonstration, and the disturbers were seized by force and dragged away through the mud like cattle to the slaughter.

"The Best of His Class"

"This is why mistrust of the law is the curse of the Italian people, who cannot help but feel that the state—even the 'Republic founded on work'—is their greatest enemy. Danilo Dolci has said, in effect: Away with this curse! He has striven to heal this rift, to restore confidence and cooperativeness between the people and the state.

"Dolci knew that these wretched submerged people mistrust mere verbal protestations of humanitarian feeling, so he went down to their level to live among them and to share their distress. An architect and writer, Dolci renounced the literary circles, the comfortable life. He stands out as the best of his class and better.

"But his vision is utopian, 'a sheer delusion,' the Police Commis-

sioner will retort; 'he is a crackpot, a mutineer.'

"Yes, honest men *are* a bore. Saints like Francis of Assisi, Filippo Neri, Don Bosco—they were

all bores. But will eight months in prison and a heavy fine provide the children of Partinico with bread? Will it give work to the unemployed? What will you give them? What words of comfort and hope will you convey to them? Do you seek more crimes, more sins? More derelicts appearing for trial?

"This is not Danilo Dolci's trial; it is the world's. I expect the sentence of the Court to set free the deep forces of redemption lying under the hard crust—to kindle new hopes in the hearts of men, not to rivet the chains of their despair. . . . Let the Court help us defend our Constitution that proclaims liberty and human dignity. Defend us, the living—defend the dead, who gave their lives that the Constitution might be!"

The verdict of the Court, given after six hours' deliberation, acquitted Dolci and his co-defendants of all charges but two—trespassing on state property, and disobeying the police order to disperse. The average punishment adjudged was fifty days' detention and various fines. These sentences were appealed.

A Moral Victory

The Dolci trial was a significant test of the extent to which the spirit of nonviolence has penetrated the thinking of Italy's cultivated classes, and a test, too, of the strength of democratic feeling in Italy. On leaving the prison, Danilo Dolci had this to say:

"In a few weeks, those who caused us to be imprisoned and who would have had us condemned, have unwittingly succeeded in acquainting public opinion with our views. They have done more in this respect than we might have done in many years, in the normal course of our work."

The case represents a moral victory for the first public battle in Italy that was waged in the Gandhian spirit, with its goal the attainment of conciliation.

"For every human soul," wrote Dolci, "we feel a resolute, reasonable love, exempt from fanaticism and free from hatred. Christianity, liberalism, Gandhism, socialism—all are one in their vital nucleus."

Since the trial, many things have happened, not all of them heartening. Among the positive happen-

ings was the formation of a National Solidarity Committee in Rome to coordinate the work of various organizations which have responded to the appeal of Dolci's crusade.

The American Friends Service Committee set up a work camp in Trappeto involving some 28 volunteers from many different countries to build a road to the sea which will give fishermen access to their work. The AFSC camp has become a center for much of the assistance given by civic groups throughout Italy, including a day-care center for 35 children, a school for illiterates, and other forms of social aid.

On the other hand, Dolci has continued to be hampered by the stubborn opposition of Italian officialdom, both of the bureaucratic and the ecclesiastical kinds. A Swiss research assistant had her visa revoked by the Italian authorities. The Archbishop of Monreale sharply opposed the opening in his diocese of a settlement with a nonclerical staff and illegally made representations about this to the prefect of Calabria Province. Overcoming this has required a diversion of Dolci's time and energy from his work.

One of the major harassments was Dolci's trial for "obscenity," following the publication in the review *Nuovi Argumenti* of some of Dolci's unvarnished research into living conditions among the poor. If there is anything obscene, it is nothing in Dolci's imagination, but the reality of how people are made to live in the squalid sections of Palermo. The Italian Society for Cultural Freedom has issued a forceful protest against the trial as a hypocritical censorship, and has affirmed its solidarity with Danilo Dolci's high moral purpose. At last

report, approximately two million lire (about $3000) had been raised in voluntary contributions large and small, chiefly from the working classes, to cover the expenses of this trial.

Doubtless the pattern of harassment will continue, and the work of reclaiming the wasted lives of impoverished Sicilians will remain a gigantic project. Bureaucrats and other small-minded men may scoff at the efforts of Danilo Dolci and his co-workers, just as they scoffed at Gandhi and his work. But the seed has been in the soil now for nearly five years, and its power of love and nonviolence has already borne gladsome fruit. It is a great endeavor and a heart-warming beginning of a monumental task.

Danilo Dolci once said, in urging people to help him: "We need all people who have a love for humanity." One cannot help suspecting that God must have had a similar thought in mind when he called Danilo Dolci into his service in Sicily.

NONVIOLENCE and ETHICAL ENDS

BY BENJAMIN MILLER

WHAT IS the relation of the method of nonviolence to an ethical philosophy of life? My thesis is that violence as a way of settling differences in human affairs inherently contradicts the ethical concept of human relationships, and that only the method of nonviolence will secure the ultimate ethical end, i.e., the mutual self-fulfilment of persons in a free society. I propose to suggest here some ideas which support an ethical justification of pacifism as a way of life, as an attitude and as a method of interpersonal and intergroup relations.

First of all, it is necessary to stipulate the meanings of certain terms which are basic to any discussion of pacifism or of a philosophy of nonviolence. It must be noted that pacifists themselves are not agreed upon the meanings of these terms, and that non-pacifists have been quick to define these terms in such a way as to deny validity to the pacifist philosophy. However, we cannot make sense in this discussion unless we are reasonably clear as to what the terms of the discussion shall be taken to mean. Specifically, what shall we mean by the terms "force," "coercion," "violence," and "resistance"? I am adapting for my own purpose definitions proposed by Theodore Paullin in a publication of the Pacifist Research Bureau entitled "Introduction to Nonviolence."

Force means any physical or intangible power or influence used to effect change in the material or immaterial world. Thus, the term

[v] Abridged from an address given at the New York Society for Ethical Culture, on September 16, 1956.

"force" is a meaningful one to the practitioner of nonviolence, for he seeks by nonviolent means to effect change in the world, change in human beings, as individuals and as interrelated members of communities. With respect to this meaning of the term, it is nonsense to define the pacifist as one who opposes all use of force.

Coercion is the use of either physical or intangible force to compel action contrary to the will or reasoned judgment of the individual or group. Many pacifists are willing to accept coercion, provided it be nonviolent. Gandhi claimed that the techniques of nonviolence are only a marshaling of the forces of sympathy, public opinion, and the like, and that they are persuasive rather than coercive. But perhaps the distinction between persuasion and coercion is, in a valid degree, a matter of the spirit in which an action is undertaken. In any event, it seems to me that the life of ethical community, or fellowship, sometimes requires both compliance with action contrary to one's will or reasoned judgment as well as the use of force to compel action by others contrary to their will or reasoned judgment. The Montgomery boycott is unquestionably coercive. The point, it seems to me, is that the compulsion must be *nonviolent*. This brings us to what we mean by violence.

Violence is the willful application of force in such a way that it is physically or psychologically injurious to the person or group against whom it is applied. In applying this definition, we need to be on guard against the possible ambiguity of the word "injurious." I think, for example, that an application of force which denies a person's mere whims or irrational desires or vicious designs cannot necessarily be called injurious to that person. The general criterion to which we should refer in defining "injury" is the realization of the person's own natural powers, not his sick desire to escape living his own life and being himself. A disappointment or a frustration or a natural sorrow is by no means necessarily injurious. But it is to violence as we have defined it that the pacifist objects. He is committed to a way of relating himself to other persons and to groups that will not injure but will further their self-fulfilment as unique persons.

The Heart of Pacifism

Resistance is any opposition either physical or psychological to the positive will or action of another. It is the negative or defensive counterpart of coercion. In matters relating to the conflict between good and evil, and between the good and the better, the ethical person will resist action that is designed to compel his compliance with what he reasonably judges to be the lesser good. Pacifism, whatever else it may mean, is a philosophy of resistance to evil, but by nonviolent means. Resistance to evil and opposition to violence are the heart of the pacifist way of life. Therefore, in my view, pacifism cannot be equated with nonresistance. Nonresistance implies acquiescence in the will of the evildoer. The advocate of nonviolence refuses to acquiesce in the will of the evildoer; he is moved by a positive desire to change the active policy of the evildoer, either by persuasion or by coercion.

The philosophy of nonviolence must be defined in positive, rather

than negative terms. Pacifism is a wholly positive striving after the good life. The British Quaker, Maurice L. Rountree, in his book, *Mankind Set Free,* said that "the pacifist way of life is the way that brings into action all the sense and wisdom, all the passion of love and goodwill that can be brought to bear upon the situation." In a word, pacifism is a commitment to love and reconciliation in all aspects and on all levels of human relationships.

Ethical Criteria

These definitions of "force," "coercion," "violence," and "resistance" may serve to sketch, in a preliminary and general way, the essence of the pacifist attitude toward man and his interrelationships. What is the relation of the method of nonviolence to an ethical philosophy of life? Upon what evidence can it be claimed that violence as a way of settling human differences is in contradiction to the ethical concept of human relationships? Upon what evidence may we justifiably assert that only the method of nonviolence will secure the mutual self-fulfilment of persons in a free society?

In our common use of the phrase, "an ethical philosophy of life," we may quite readily mistake a fervent emotion for clarity and unambiguous meaning. Precisely because we in the Ethical Movement are committed to the achievement of ethical ends in human relationships, we are, perhaps, more particularly vulnerable to various species of confusion and ambiguity. The basis of our Ethical Movement is the earnest desire to improve the world and ourselves morally. Upon this basis we enjoy a genuine sense of community and a measurable achievement of fellowship with one another. But because the tradition which we have inherited from the founders and the early leaders of the Ethical Movement is non-sectarian, non-dogmatic, committed to the community of free inquiry and patient, laborious search for adequate answers to the great ethical questions, the areas of honest and legitimate disagreement may readily muddy the waters of clarity and unambiguous conviction with respect to the ethical concept of man and of the desirable ends of his unique striving. Therefore, we need to be unmistakably clear about the ethical ends which define the goal of all our efforts.

Let us recognize that the statement of ethical ends, upon which we are in essential agreement, may be uttered in many and different terms. Earlier I used the phrase, "the mutual self-fulfilment of per-

VIOLENCE

COERCION

sons in a free society," to suggest the meaning and the goal of human life. To live the ethical life is to live directionally, to live in all aspects and on all levels of one's life in the direction of realizing one's own unique powers as a rational, loving and creatively working human being. To live the ethical life is to be aware of the same directional drive in every other human being. This awareness is the condition of that mutuality which is, in turn, the condition of one's own self-realization, of one's *being himself*. For the fulfilment of one's own powers as a unique person involves the fulfilment of one's natural capacity to love and to be loved, to relate oneself rationally to the multiple aspects of the objective world, which is the environment of man's life, and to involve oneself vocationally in meaningful and creative labor. These drives and capacities of one's nature as a human being obviously require the *mutuality* of one's relatedness to other persons.

Violence = Sickness

I am saying that all other modes of interpersonal relatedness are sick and unethical. (Parenthetically, I am not *condeming* those who are sick and unethical; I am simply *defining* them.) Mutuality, love, ethical character, sanity, psychological health—these are all essentially synonymous terms. They connote aspects of the natural human drive toward health and happiness.

The method of nonviolence is the means to ethical ends. On the other hand, violence—i.e., the willful application of force in such a way that it is physically or psychologically injurious to the person or group against whom it is applied—is the means to domination, exploitation, and obstruction of the natural powers of love, reason, and creative individuality, both in the victim and in the user of violence. It thus inherently contradicts the ethical concept of mutual self-fulfilment in a free community.

This proposition involves several more specific considerations. First, as we suggested earlier in proposing our definition of violence, by physical or psychological injury we mean those consequences to the person which become barriers against the fulfilment of his own unique powers as a human being. Whatever the intention may be, the willful application of force in such a way that it produces these consequences does, by definition, contradict the concept of man's ethical goal. Violence does not further ethical growth; it adventitiously imposes restraint upon the basic human drive toward a productive relatedness to oneself and one's world. The consequences of violence represent the breakdown of ethical human relationships. We may go further and say that the resort to violence is itself evidence of the breakdown of ethical human relationships, whether it be between one person and another, between groups, or between nations. Therefore, the claim that violence may sometimes be a valid means to the achievement of better human relationships seems to me completely unsupportable in any consistent ethical terms.

A second consideration is the possibility, proposed by some, of the use of violence in a spirit of moderation—"violence without hatred." Abraham Lincoln represented the spirit of moderation in the use of violence. It was with

great reluctance that he led his nation in war, with no touch of hatred toward those whom the armies, of which he was commander-in-chief, were destroying. His feelings were expressed, as the war was drawing to a victorious close, in his Second Inaugural Address:

> With malice toward none; with charity for all; with firmness to do the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.

During World War II the statements of British and American churchmen called for violence without hate. They spoke of the sovereignty of God over all human life, of all men as His children, of "the purpose of God to create a world-wide community in Jesus Christ, transcending nation, race and class." Yet the majority of the men who drew up these statements were supporting the war which their nations were waging against fellow members of the world community, against those whom they were calling brothers. They believed that when the military phases of the war were over, it would be possible to turn from violence and to practice the principles of Christian charity.

Theodore Paullin, writing in 1944, commented:

> There is little in human history to justify their hope. There is much to make us believe that the violent attitudes of war will lead to hatred and injustice toward enemies when the war is done. The inspiring words of Lincoln were followed by the orgy of radical reconstruction in the South. There is at least as grave a doubt that the spirit of the Christian Church will dominate the peace which is concluded at the end of the present war. The question arises insistently whether violence without hate can long live up to its own professions.

"Violence without hate" seems to me to lead ultimately to a self-contradictory assertion. "Violence without hate" could conceivably mean violence with complete affectional indifference—without hate and without love—but I presume

. . . the breakdown of ethical human relationships . . .

that what is meant is that it is possible to engage in violence and at the same time continue to love the persons against whom the violence is done. But if one is to attempt to understand realistically the nature and complex consequences, both physical and psychological, of violent action, it is simply incredible to me that one could use violence against persons and love them at the same time. To love persons is to relate oneself to them with care, respect, responsibility, and knowledge (to use the terms of Erich Fromm's analysis of love). It is a tortuous logic which can equate, on the one hand, the willful application of force in such a way that it is physically and psychologically injurious to a person and, on the other hand, one's ethical concern for mutually self-fulfilling relations with that person.

Anonymity and Remoteness

The efficiency and anonymity of techniques of violence, both physical and psychological, has led increasingly to an impersonalized sense of one's relation to the violent act in which he takes part, a sense of remoteness from the act, and consequently a weakened sense of one's moral responsibility for the consequences of his act. It is possible to release a bomb from a plane high in the air, or to inflict psychological injury upon individuals or groups, without an immediate sense of the depth of one's emotional and ethical involvement. But ignorance, lack of understanding, or the calculated disengagement of one's emotions do not alter the character and the consequences of violence from an ethical point of view.

A third factor in our view of the contradiction between violence and the ethical life is the accumulating empirical evidences of the biological and social sciences. We are witnessing what is, in many respects, a revolutionary reconstruction of our understanding of the nature of human nature. The emerging science of man moves in the direction of greater verifiable knowledge of what the human being is, of what makes him tick, of the nature of his most basic and his strongest natural drives. There is reason to believe that we do live in an insane and violent society, but there is also reason to believe that this is not the natural destiny of man, that he possesses by nature an extraordinary power to achieve ethical ends, to achieve health and happiness. The problem is not to change human nature, but to change our attitudes, our ways of life, our social arrangements, so that we may move along the way to *becoming* human.

We do not have time to examine these evidences in detail, but I refer you to the summary and evaluation of these evidences to be found in the writings of such men as Ashley Montagu and Clyde Kluckhohn among the anthropoligists; Erich Fromm, A. H. Maslow, Gordon Allport, and Henry Murray among the psychologists; Pitirim A. Sorokin and Robert M. MacIver among the sociologists. What these scientists are telling us is that man's distinctive and characteristic drives are toward loving and being loved, toward rational modes of relatedness to his physical and social world, toward creative expression of his unique powers and talents—in a word, toward the realization of what we have called "ethical ends."

Violence is alien to human nature. It is man's desperate attempt to detour around the barriers and obstructions that stand in the path of his self-fulfilment, of his being himself. It is frequently the easiest way out, and, as is so often true of the easiest way out, it is unproductive and self-defeating. The consequences of violence are frustration, bitterness, resentment, vengeance, hatred, isolation—all of the ethically negative qualities which define man's paradoxical inhumanity. Yet it is not literally a paradox, for the individual human being lives not only by his own unique powers, but also by powers external to himself. He possesses the potentiality of being himself, but he also possesses the perverse capacity to be, not himself, but as others desire him to be. There is an area of indeterminacy in human nature where man is free to choose.

The Positive Aspects

Let us look for a moment at the positive aspects of nonviolence. A way of life is a value-presupposition, an attitude, and a method of interpersonal and intergroup relations. The pacifist way of life rests upon the ethical presupposition of the *incalculable* worth and dignity of every person, and upon its corollary, that all persons are to be treated as ends and never merely as means. The pacifist *attitude* is one of opposition to violence and of constructive good will toward all men. The pacifist *method* is the method of nonviolence, the method of active love and reconciliation in all human relationships.

The affirmation of the universal worth and dignity of persons is, in the last analysis, a presupposition; it cannot be empirically demonstrated or proven. It is the initial premise, the postulate of faith, upon which any reasonable ethical theory must rest. Felix Adler believed that the worthfulness of persons is not something empirically discovered *in* them, but is something attributed *to* them. We attribute worth to persons. Adler constructed a theory of an infinite spiritual universe in terms of which he sought to demonstrate rationally the justification of attributing worth to persons.

Why Be Good?

In seeking to answer the question, Why be good? we are driven back ultimately to the affirmation of the supreme worth of persons as persons. But *why* ought I to make this affirmation? To this question there is no demonstrable answer. You may say that without this presupposition there can be no reasonably justifiable ethic, no finally meaningful view of life. But suppose that I reply that I do not want a reasonably justifiable ethic or a meaningful view of my own life or anyone else's. Suppose I simply don't want to be what you call "good." At this point nothing more can be said; and all that can be done is for you to try to persuade me that your ethical value-presupposition and your sense of the meaningfulness of life are things that I might find desirable and satisfying if only I would try them.

Now, this impasse in the attempt to justify an ethical philosophy of life is not as alarming as it may at first appear. For it is still a fact that most of us *do* want to live meaningful lives, that most of us *do* want to love and be loved, that

most of us do want to be reasonable and to enjoy the creative satisfactions which come from the exercise of our own powers. That most of us basically do want to be healthy and happy, that we are supported in these desires by strong drives within our nature as human beings, is being cumulatively demonstrated by the evidences of psychoanalytic therapy and research. Therefore, if we are to be healthy and happy, if we are to fulfill our natural drives toward these ends, then we must make the assumption of the universal worth of persons, and refuse to make a singular exception of ourselves. Upon this assumption rests the whole concept of mutual self-fulfilment of persons in a free society. For, as we have suggested earlier, individual self-fulfilment depends upon mutuality.

The Worth of Humans

The pacifist attitude of constructive good will follows quite obviously from the presupposition of universal personal worth and dignity. To seek anything but the good of persons is to violate the premise of their worth and dignity. Therefore, if we grant the ethical presupposition, there is no ground for rejecting the assertion that our attitude ought to be one of constructive good will toward all men; for to reject this would be to deny the unique worth of all human beings.

The presupposition of inviolable human worth and the attitude of constructive good will would, I presume, be accepted without controversy among all ethically concerned people. It is the pacifist's objection to violence and his uncompromising commitment to the method of nonviolence that mark the area of controversy with the ethical non-pacifist.

The settling of differences and the resolution of conflicts in human relations require means of action that shall be consistent with the ends sought. Violence is inconsistent with ethical ends because it secures the course of conflict at an unproductive level of inequality, mutual suspicion, hostility, fear, and hatred. It proposes to resolve the conflict in terms of a preponderance of physical or psychological force alone, furthering the moral isolation of the two parties and deliberately destroying those very qualities out of which reconciliation might be won: mutual understanding, respect, responsibility, and impartial concern. Violence may often achieve temporary resolution of conflict, but it makes the possibility of reconciliation more difficult and, for the moment, impossible.

Conflict in human relations may be resolved in several ways: by destroying the opposition, by dissolving the relationship, by persuading the opposition to accept your view, by acceding to the view of the opposition, or by the mutual acceptance of a third position, involving compromise and the cooperative discovery of new values in the conflict situation. In terms of the ethical end of mutual self-fulfilment, only the last of these methods leads to creative reconciliation and ethical growth.

The method of nonviolence is, first, the total rejection of violence as the condition of reconciliation; second, it is an experimental search for a more effective and consistent implementing of love as the law of life. It seeks to avoid the injury and destruction of persons, and to act in such a way as to enlist the

productive ethical resources of all concerned. In the words of Felix Adler's familiar maxim, "Act so as to elicit the best in others, and thereby to elicit the best in thyself." Thus the conflict is raised to a neutral level, i.e., to a level where the natural drive toward productivity is not threatened, but is respected in all parties, and is drawn out as a reconciling force.

In resistance to violence the pacifist has the extraordinary advantage of choosing the weapons, so to speak; of forcing the conflict to a level of interpersonal relations and confounding the muscles and armaments, both physical and psychological, used against him. The incidence of suffering, sacrifice, and casualty is expected to be high, whether the conflict be one between husband and wife or between nations at war. But has the incidence of suffering, sacrifice, and casualty in resorting to violence dissuaded men from their ultimate reliance upon violent action? The point, it seems to me, is the productive achievement which each of these two methods of conflict can show for the sacrifice and suffering it costs.

Do we believe, as A. J. Muste has phrased it, that "essential fair dealing begets fair dealing, and love is the 'natural' response to love"? The ethical justification of nonviolence, of the pacifist way of life, is only as valid as is the case for love as the supreme law of human relations. Seriously to accept the one is to believe in the other.

Peace-Loving Nation Strikes Again

ADEN, Feb. 11 (Reuters)—The village of Danuba, in Britain's Western Aden Protectorate, was destroyed by Royal Air Force bomb and rocket attacks today, a communique reported. The action followed the expiration of a forty-eight-hour ultimatum to dissident tribesmen to surrender the village.

Officials here said Danuba had been used as a base for raids and had sheltered ringleaders of an attack last week in which **two men** (bold face ours) of a British patrol were killed.

Sharp Turn to the Center

A COMMENT ON THE SIXTEENTH NATIONAL CONVENTION OF THE COMMUNIST PARTY, U.S.A.

By ALFRED HASSLER

THE OPPORTUNITY to participate in history-making events is one that most of us crave but few of us realize. It is with some pride, therefore, that I reveal my own share in what was surely an historic event last month. (Not *very* historic, maybe, but you can't have everything.) For the first time in its history, the Communist Party of the United States invited non-Communist observers to sit in on its national convention, and I was one of the select group of a dozen to be so invited.[1]

The proposal to have the group present was initiated by FOR Secretary-Emeritus A. J. Muste and Socialist Norman Thomas. It was recommended to the convention by the Party's National Committee and "overwhelmingly" approved by delegates after an hour-long debate at the convention's opening session. The group included representatives of the American Friends Service Committee, American Civil Liberties Union, the Catholic Worker, War Resisters League, and others.[2]

Neither space nor the importance of the meeting warrant an extensive report, but there are some observations that I felt might interest readers of FELLOWSHIP.

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Locale: The Party tried to rent any number of meeting halls. variously reported at from twenty to ninety, without success, a fact that bothered civil libertarians considerably. The convention finally wound up at the Chateau Gardens, a somewhat down-at-heel ballroom around the corner from New York's Bowery.

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Communists: There were 298 delegates present, of whom 209 were reported to be male and 78 female. (The gender of the remain-

1 The word "invited" is emphasized, since there is a general impression about Communist Party conclaves that is summed up in the caption of a cartoon showing the chairman opening such a meeting with the words: "Comrades and FBI men. . . ."

2 The press was barred from the convention proper, and had to depend on handouts from the CP press committee. The "observers" made plain their disagreement with this procedure, and indicated that they did not regard themselves as substitutes for the press. Party representatives explained their actions as dictated by a desire to shield out-of-town delegates from identification and possible reprisals against their jobs, reputations, or even lives.

ing 11 was left unreported and undiscussed.) Neither horns nor tails were in evidence. Indeed, with the banners down from the walls, an uninformed visitor suddenly introduced into the hall might have been pardoned for identifying it as any middle-class gathering, including an American Legion smoker. Though there were reported to be 80 trade union delegates present, they were not distinguishable by appearance, at least.

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Youth: Signs of the problems tormenting the party were apparent in the age distribution of the delegates. Of the total, 216 were between 36 and 55, only five between 18 and 25.

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Growth: FBI and official Party pronouncments agree on approximately 20-25,000 members, but the rumors around the observers' table were that the figure is actually under 7,500. Membership reports were gloomy: a Harlem delegate said that his section, with 1400 members a few years ago, now has fewer than a hundred.

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Commitment: Say what you will about the Communists, it takes courage for a working joe or a housewife from a small town to come to a Party convention. Identification of some of the delegates could easily mean loss of job, personal harassment and, in some areas, danger to life itself. It is doubtful that even an FOR conference could match the proportion of men and women who had been in prison: fifty of the delegates were victims of the Smith Act.

Split: Delegates met with the knowledge that their Party was split three ways. William Z. Foster, leader of the party, led the "Stalinist" wing, committed to following Moscow through every twist and turn. Eugene Dennis, general secretary, spoke for a "middle-of-the road" position that declared for a measure of independence from foreign leadership but tended to support such Russian moves as that in Hungary and stood for adherence to general Marxist-Leninist teachings. John Gates, editor of the *Daily Worker*, had been sharply critical of Soviet intervention in Hungary, and argued for complete independence from domination by other parties with the right to reexamine and interpret theories and doctrines that had become "obsolete."

The convention ended without a clearcut decision, but with better than a moral victory for the Gates group. Foster and a 13-member National Committee were replaced by a 60-member committee, to which Foster, Dennis and Gates all were elected. The convention passed resolutions granting the right of dissent within the Party and declaring the independence of the American party from Soviet direction. Foster failed in his obvious desire to have Gates liquidated; on the other hand, the convention turned down the Gates-favored proposal to transform the party into a "political action association."

On the only issue that could conceivably have won the Party a sympathetic response from the American public, the convention was silent. One delegate demanded the right to discuss Soviet military actions in Hungary, characterizing as "Alice-in-Wonderland language" reference to the Hungarian upris-

ings as "imperialist-inspired," but he was smothered. Almost the only reference to the event appears in the words: "And while the imperialists intervened in the Hungarian tragedy, they did not dare make it the occasion for open large-scale military intervention." This, in Communist circles, represents a "neutral" statement.

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Free Speech: Freedom of discussion had been promised, and was granted. One got the impression that it went to the heads of some of the delegates. As each resolution was read, the line formed deep behind each microphone, and the indignant appeals to parliamentary rules were both frequent and loud.

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Language: The speeches of the comrades were made in what the sociologists call (I think) an "in-group vocabulary" that is wonderfully polysyllabic. For the sake of the uninitiated, here is a glossary of the more commonly used expressions:

Left sectarianism—A tendency to allow wishful sectarian thinking to overwhelm one's common sense and realism, as in past predictions of the imminent sovietization of America, a rigid adherence to outmoded methods and analyses because they are orthodox, etc. The "victory" of the Gates group is read in the resolutions that define left sectarianism as the principal danger to be resisted.

Right opportunism—the tendency to make compromises, or water down the Marxist-Leninist dogma, because of an overestimation of the difficulties, or of the strength of the opposition. Right opportunism was the sin with which Foster charged Gates.

Struggle on two fronts—The equivalent of equating the dangers from right opportunism with those from left sectarianism. If the convention had accepted this it would have chosen a clear Foster victory.

Revisionist—One who, under the guise of correcting the Party's mistakes, actually seeks to alter its basic position.

Liquidationist—One who has become so corrupted by despair or worse as to seek the end of the Party, though ostensibly urging its modernization.

Anti-monopoly coalition—A (hoped-for) united front with non-Communist liberal groups.

There are many more, and combinations of some of the above. For example, a message from the French Communists, presumably acting for Moscow, warned that they had detected "dangerous errors"[3] in the draft resolution. To deviate from basic Marxism-Leninism[4] is to "slide into democratic-socialist revisionism" or even "liquidationist revisionism."

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Coalition: The Party's "new look" included the abrupt discovery that some of the targets of its worst vilification were really not such bad guys after all. Anti-Communist liberals and labor leaders were not enemies of the people, as the comrades had been telling each other, but potential valued allies in the projected "anti-monopoly coalition." The objects of these new endearments, including some prominent labor leaders who have been

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[3] Communists appear never to use the word "mistake" or "right." It is always "error" and "correct."

[4] The hyphen here is indestructible.

"cleansing" their ranks of Communists for years, greeted the news with as horrified protests as broke from Chicago's mayor when he learned that the Party had voted to move its headquarters from New York to his fair city.

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Vanguard: The Communist Party professes to fill a "vanguard" role, by which it means that it pioneers in methods and positions to which society in general will come much later. In the light of this it was interesting to note a resolution defining the Party's understanding of and part in the struggle for racial equality, succinctly titled: "Rally to the Banner of Struggle for Negro Equality—Key to Strengthening American Democracy!"

This document was six legal-size pages long, single-spaced, yet in all this wealth of verbiage not a sentence hinted that the comrades of the vanguard had noted anything new about the struggle. These perceptive pioneers did not so much as mark the existence of the most significant development in decades in the struggle for freedom: the application by 50,000 Montgomery Negroes of nonviolence and Christian love.

Once Over Lightly. It is an easy but dangerous mistake to assume that Communists are cynics and lusters after power. Many of them, leaders and members, are motivated by a desire, on the conscious level at least, to right wrongs and make a better world. Like millions of their non-Communist fellows, they have fallen prey to the temptation to hate the sinner as well as the sin, and to believe that it is possible to achieve good ends by evil means. Just as most Americans believe that by building H-bombs and guided missiles they are also building peace, so do Communists believe that by denying freedom and suppressing dissent they are constructing a free and democratic society.

The Khrushchev revelations a year ago shocked some of the more committed Communists out of their trance. Many of them left the Party. Many of them, conditioned by years of practice, are systematically burying their doubts beneath their discipline. But many of them, too, are still torn, trying to reconcile their lifelong convictions with the realities of tyranny and terror, trying to wrench their party bodily into something nearer what they thought it was.

It is important for pacifists to make and maintain contact with such men and women. They need to be pestered, without self-righteousness or complacency, so that they will not yield to cynicism and forget their doubts. They should be reminded constantly of the fundamental importance of the individual human personality, and of the transcendent urgency of eradicating the use of violence in dealings between nations and between individuals.

Beyond this, the answer is what it always has been: it is not possible to replace something with nothing. The best answer to communism is an equally dedicated concern for human welfare that will meet the material needs of men without robbing them of their spiritual heritage of dignity and self-respect.

National Office Moves To New Headquarters

Five large moving vans were necessary to accomplish the long-awaited transfer of the FOR national office from its former headquarters in a New York loft building to its new "peace center" in Nyack, New York. The move began at 8:30 Thursday morning, January 24 and continued for two full days. On Monday morning, January 28, the office was functioning in its new location and with a considerable number of new staff members.

The new headquarters was one of the showplaces of the region when it was built in 1921 at a cost of almost $400,000. Of steel, brick and concrete construction, it is structurally very nearly as sound as when it was built, but its size and cost of operation as a private residence put it so deeply in the "white elephant" class that the FOR was able to purchase it for only $35,000 last fall.

The three-story building, set on almost two acres of land, has 34 rooms and nine baths, a $20,000 pipe organ and an automatic elevator. Besides providing vastly improved office facilities, it makes available living quarters for several staff members, a meeting place for the Rockland Society of Friends and for other local groups, and a retreat and training center for FOR-sponsored occasions of this sort. The first such session will be an eight-day work camp in early April directed by the International Voluntary Service for Peace.

Pulitzer Prize Paper Lauds FELLOWSHIP

A small but distinguished California newspaper devoted a lengthy editorial to the October 1956 ("The Anatomy of a Smear") issue of FELLOWSHIP, it was learned belatedly last month.

In its editorial for November 12, the Watsonville *Register-Pajaronian,* which won a 1956 Pulitzer Prize for "the most distinguished and meritorious public service rendered by an American newspaper," said that "FELLOWSHIP'S analysis of the [Dilworth] report is quite complete, and rather effectively demolishes the attempted smear. But the pacifists, earnest and serious as they are, are not without a sense of humor."

The *Register-Pajaronian's* editorial, titled "Not Quite Dead," pointed out the continued existence of McCarthyism locally and nationally, described at length the smear techniques analyzed in "The Anatomy of a Smear," and quoted in full the captions of the series of panel cartoons drawn by Stan Robinson, titled "The Link."

Peace Center To Be Dedicated in April

The Fellowship's new national headquarters and peace center will be dedicated during meetings of the National Council next month. The evening of Friday, April 26, will be given to the formal dedication service, with an Open House and party scheduled for Saturday afternoon and evening. Council meetings will begin on Thursday afternoon and will conclude Saturday noon.

Plans for the program had not been completed as this issue of FELLOWSHIP went to press, but it is hoped that a large representation of Council members and FOR members from the metropolitan area will participate. Meetings of the Council will be held at the new center, located in Upper Nyack, New York.

Mobile Ministers Back Police vs. Racist Violence

Responding to an appeal by Police Chief Dudley E. McFadyen, a group of 60 white ministers in Mobile, Alabama, met on January 24 to go on record as being "solidly behind the law enforcement officers of this community" in their efforts to stamp out racist violence.

Speaking to the ministers, McFadyen cited numerous cross burnings and the use of explosives for "scaring, threatening and endangering the lives of innocent people." He told the ministers that "we would appreciate your seeing that we get . . . information " about any such instances.

McFadyen said he planned another meeting to confer with Mobile's Negro ministers, but no details were available at press time.

Mideast Ike Doctrine Scored By FCNL

The front page of the February issue of the Washington Newsletter of the Friends Committee on National Legislation is devoted entirely to a discussion of the so-called "Eisenhower Doctrine" on the Middle East.

Although too concise for adequate summary here, the FCNL Newsletter notes, among other things, a quotation from *U. S. News and World Report*, an arch-conservative backer of the Doctrine: "[Eisenhower] is pictured as feeling that an erroneous impression has been built up abroad that he is a pacifist who would go to any lengths to avoid war. . . . Ike wants to correct that impression. . . ."

Local Police Nab Suspected Bombers

In Montgomery, Alabama, last month six white men were arrested and charged with the bombing of ministers' homes and Negro churches. The men were reportedly members of the Ku Klux Klan.

Two of the men were charged with bombing the home of the Rev. Ralph D. Abernathy. Under Alabama law, there is a possible death penalty for bombing an inhabited dwelling. Other charges included the bombing of uninhabited buildings, attempted bombing of ministers' homes, and assault with intent to kill.

Since Montgomery buses began operating on an integrated basis on December 21, seven bombs have

gone off and three unexploded ones have been found. City buses have been raked by gunfire six times. As a result, a group of some 25 white ministers issued a statement in January (see the February FELLOWSHIP) decrying these acts of violence and calling for a return to law and order.

As FELLOWSHIP went to press, the case was awaiting action by the next county grand jury. Up to this time, it appeared significant that the whole matter has been handled by local people, giving a good illustration of the power of nonviolence to communicate good will from those who use it to the leaders of the group that originally oppressed them.

Although it would be risky to predict the outcome of the case at this time, there is some foundation for the hope that it will not turn out the way the case of the Till murderers did.

Bus Bias Halted Quietly In 21 Cities

In Atlanta on January 6, the Southern Regional Council reported that racial segregation on buses had been discontinued in twenty-one cities in five Southern and border states without violence.

The cities, located in Arkansas, North Carolina, Virginia, Texas and Tennessee, had dropped laws barring mixed seating without court action.

This little-publicized fact added further support to the view of integrationists (and evidently of racists, too) that agitation and acts of violence fostered by the White Citizens Councils are necessary in many Southern localities if segregation is not to die out naturally.

Bond Sales Build Co-op For Boycotted SC Negroes

In response to prolonged economic pressure from local White Citizens Councils, Negroes in Clarendon County, South Carolina, are forming a cooperative store to obtain food, clothing, seed and fertilizer. The store, which is being established by an issue of $100,000 worth of non-interest-bearing bonds, will also provide Negro farmers with needed farm machinery and tools.

The bonds are sold in denominations of $5 and up, and are redeemable in five years. Sales of the bonds are handled by the National Committee for Rural Schools, 112 East 19 Street, New York 3, N. Y. Among the FOR members sponsoring the committee are James Farmer, Donald Harrington and John Haynes Holmes.

S.D. Legislature Votes To End Marriage Bias

Last month the South Dakota Legislature voted to abolish an old statute which stated that "marriage between persons of Caucasian or white race and persons of African, Korean, Malayan or Mongolian race is prohibited." Repeal of the statute had the support of the South Dakota Council of Churches.

One instructive point about the repeal move was that it brought to light a statute the existence of which many people had undoubtedly forgotten. It also revealed once more the fact that racism is a problem by no means confined to the South. The Senate vote was 29-6; the House vote, 64-10.

Hershey Urges Draft Of Fathers and Unfit

Setting a new precedent in the already unprecedented peacetime conscription program, Selective Service Director Lewis B. Hershey last month urged Congress to order military training for 3,700,000 deferred fathers and 4-Fs. The Selective Service Act defines 4-F men as those physically, mentally or morally unfit for military service. These men would be trained for a "Ready Reserve."

General Hershey said that these men should be trained in case of a "large mobilization." Under the Hershey plan, given in testimony before a House Armed Services subcommittee, 4-Fs would be drafted for "civil defense work in emergencies." If his plan were followed, said General Hershey, a draft of fathers would still be at least two or three years away. He did not explain why they might be needed then but not in the interim.

SSRS Urges Congress Weigh H-Bomb Dangers

The Council of the Society for Social Responsibility in Science has issued a statement calling for immediate hearings to be held by the Joint Congressional Committee on Atomic Energy on the amount of danger from H-bomb testing.

Pointing to the "dozens of conflicting statements" by "eminent authorities," the SSRS statement said that "it is of utmost importance that clarification be obtained."

The statement called for "full public hearings, inviting all available experts," to determine the extent of radiation dangers.

Quaker Group Backs Convicted Librarian

The library committee of the Friends Monthly Meeting at Plymouth Meeting, Pa., has announced that it is retaining Mrs. Mary Knowles as its librarian despite her conviction in Federal District Court on 53 of 58 contempt counts.

Mrs. Knowles was questioned by a Senate Internal Security subcommittee in 1955. She refused to answer questions put to her on the ground that they were an invasion of conscience. Her case is now being appealed. If her conviction stands, Mrs. Knowles will have to serve a 120-day jail sentence and pay a fine of $500.

The library committee has repeatedly asserted its faith in Mrs. Knowles' loyalty and integrity in the face of local demands for her dismissal. In its most recent announcement, the committee stated that it was increasing her salary, and said: "We are in debt to those individuals courageous enough to make the personal sacrifices necessary to strengthen for all of us the Bill of Rights."

Quaker Cove Camp Slated for August

A repeat performance of last summer's successful Fellowship Camp is planned tentatively for July 26 through August 4. The Camp, at Quaker Cove, Anacortes, Washington, is an outgrowth of the former Pacific Northwest AFSC-FOR Family Camp. As a result of last year's gathering, two discussion groups are now flourishing in Seattle. Details about the Camp can be obtained from John Affolter, 4004 13th South, Seattle 8, Wash.

Georgia Church Council Deplores Koinonia Attacks

Following the dynamiting of Koinonia Farm's roadside produce market for the last time on the night of January 14, the Americus and Sumter County (Ga.) Ministerial Assn. met on January 16 and passed a resolution decrying violence and lawlessness.

The local ministers' statement was followed by a resolution of the Georgia Council of Churches, endorsing their stand.

In restrained language, the local ministers stated that they "deplore and condemn the use of violence in any form against property and/or persons because of their personal beliefs which do not endanger the rights of others."

Continuing in the same vein, the statement avowed neither sympathy nor support for the harassed Christians of Koinonia. However, in view of the fact that nearly all the local merchants who have exerted economic pressure on Koinonia are prominent church members, the ministers' statement was welcomed by Koinonians as an act of courage.

"The action of these men," said the Koinonia Newsletter, "might bring them under fire. Letters from you will help to reassure them of moral support. We know from experience how much letters mean in time of crisis." The president of the Ministerial Assn. is the Rev. Edward Carrouth of the Lee Street Methodist Church, Americus, Georgia.

At last report, Koinonia was fired upon on January 29 and again on February 4 by night riders. There were no injuries.

Despite a pattern of events reminiscent of the trials of Job, the plucky communitarians "are not at all downhearted or discouraged, and there is not the slightest thought of giving up or moving away. We are constantly praying for those who oppose us, and we are asking God to free us completely from every semblance of hate or ill will."

M. L. King To Visit Ghana

If nothing upsets plans made last month, Martin Luther King, Jr., will be visiting the new African state of Ghana for its independence day celebration. Formerly known as the Gold Coast, Ghana is the first of Great Britain's African colonies to attain dominion status under the rule of indigenous African leaders.

Dr. King plans to go first to London en route to Accra, capital city of Ghana, and to stop there briefly on his return trip.

The young (29) Negro clergyman, little-known outside Montgomery, Ala., until the bus boycott which began there in December 1955, has become a regional, national and global figure.

Early last month, Dr. King's picture was on the cover of *Time* Magazine and his message for Race Relations Sunday was distributed throughout the country by the National Council of Churches. Late last month he and some 60 Negro leaders met in New Orleans to press for federal measures to curb lawlessness in Southern communities where Negroes have been violently harassed for trying to assert their rights as citizens. Dr. King has been generally acknowledged as the leader of the nonviolent integra-

tion movement in the South.

Later this year Dr. King, often hailed in the press as an "American Gandhi," plans to visit India. Among those who have invited him to do this are Prime Minister Nehru, Devidas Gandhi, Pyarelal, former U. S. Ambassador Chester Bowles, and several others.

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More relevant than ever

WALK TO FREEDOM, the 17-minute live-action documentary film about the movement for nonviolent desegregation in the South, was completed several months ago. Since then, history has moved on. New names and places have been inscribed on the honor roll of nonviolence in city after city, throughout the South. The demand for prints of this epochal film has been running strong and it has not always been possible to fill all the orders for it.

It may be asked: Why advertise, if the demand can't be filled? The answer is that vacancies do occur in WALK TO FREEDOM's busy schedule and we know that there are many people who will want to know about it and order the film as vacancies arise. Also we believe it is important that WALK TO FREEDOM should be shown as widely as possible at this crucial time, because it remains so closely attuned to events that are still happening. It is a film that is unique in its field, and one that is more relevant now than when it first appeared. What we seek is an increase in outright sales of the film. This will make possible the issuance of more rental prints to meet the continuing demand.

RENTAL: one showing, $5; full week, $15. PURCHASE: $100.

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Rental: one showing, $3.50; full week, $10. Purchase: $55.

NOT BY MIGHT with A. J. Muste (15 minutes).
Rental: one showing, $2.50; full week, $7. Purchase: $45.

RIGHT NOW 1 and **RIGHT NOW 2** with Alfred Hassler (30 minutes each).
Rental: one showing, each $5; full week each, $15. Not for sale.

CHILDREN OF THE A-BOMB—Japanese prize-winner (93 minutes).
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For free descriptive catalog of Fellowship Films, write:

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